/269 cont./

539 fat in order to stay warm. The Indians wanted the sun to come out, and so they donned their apparel, painted their bodies, and began to ask Orimoto, the great spirit. Orimoto was not an Indian but a man who lived in a stone house with some animals which he had created. The Indians went on asking until finally the light broke out; but the Indians had already grown old and the children had already grown up.

996 The data at our disposal do not permit us to place in Bakairí cosmology beings such as Tchini-ouma, Keri-kamé, or Orimoto and Nakoeri. Nevertheless, we prefer to regard Nakoeri as the supreme being of the Bakairí, leaving to Tchini-ouma, Keri-kamé (the sun and the moon), and Orimoto the role of culture heroes, until new work clarifies their respective functions.

182 13 433 Compelled to deal with a hostile environment, such as the savannas and forests of the headwaters of the Xingu, and lacking an adequate technology, the Bakairí, like the other Xinguano Indians, depended to a large extent on uncertain factors such as the amount of rainfall and the resulting annual increase of waters, which led to a scarcity or an abundance of food. Lacking an adequate technology, they did not store their produce but lived on a subsistence economy. Their hunting and fishing activities were followed by magic rituals with which they attempted to control the possibility of sudden future calamities or even of illnesses. Thus agricultural activities and the building of houses or canoes had to be followed by propitiations. In order to utilize the vegetal or animal raw materials, it was necessary to know how to control uncertain elements: How explain, for example, why one canoe splits and another does not, when both were made by the same craftsman? How explain how the same /270/ foods sometimes appeared harmless and sometimes made people ill? The system of beliefs of the Bakairí seems to us an interpretation that

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Bakairi SP7

Geographically the post is situated ideally on a high land removed from the river and cleared of all vegetation, the jungle appearing only as a narrow fringe along the river banks. Like the rest of the high plateau it is wind swept, and generally pleasant. It must be added that contact with white people, such as is had when a small group of natives go to Cuyabá, has brought syphilis to them, and it may be their mortality is due to this.

One occupation enjoyed in former times is denied them, and that is fishing. There are practically no fish in the Paranatinga, at least up to where the post is located. Since meat is gotten only on rare occasions, and no hunting is done, the diet is mainly one of vegetables and consideably poorer than when they were living in their original state. This may also explain their lowered resistance to disease.

Very little museum material which represents their own products can be collected from the Bakairi. What has not been gotten from the Ingarteira has been brought back on excursions to the Kalapalo. Pottery has not been made since their coming to the post, according to them. The huge trunk that they possess could have been brought with them from their former homes or bartered from the tribes on the Kuluene. It is claimed that the proper clay cannot be found in the neighborhood of Simão Lopes.

Arrows are still being made, an iron nail generally being substituted for the old bone point, but most of the arrows also come from the Kalapalo.

For the old hammock made of palm leaf fiber the cotton hammock has been substituted, but the same open mill style has been kept.

Shell ornaments have also been brought from the tribes of the Kalapalo. In brief, almost anything that is found in their village must bear the suspicion that it is not a Bakairi product.

However, they have preserved a few customs, such as filing the upper teeth to a point, wearing under the European clothing the gee string, and ceremonial use of the bull-roarer, and they probably remember many of their ceremonies.

The short time spent at the post was mostly devoted to taking anthropometric measurements, which were subsequently lost on the Kuluene, but in some cases I do find the statement that in blood groupings most belong to groups three and four, the former predominating.